

conciliation of the differences which had led up to the fatal disturbances and pleaded for the exercise of the Christian spirit of forbearance.

His eloquence and courage impressed the strikers to such an extent that today notification was served on the troops that if they would change the site of their camp the strike would be ended so far as the trainmen are concerned.

After the riot in which Lavino and Philip Ritz, chief of the railroad detectives, were killed and Sheriff Newkirk was wounded, troops were sent to Joliet from Chicago, where they camped on the playground. Trainmen, who had not been on strike with the shopmen, walked out as a protest against the presence of the soldiers.

Father O'Donnell was combat chaplain with the 132nd Infantry which was a part of the Third Division of the American Expeditionary Force in France. He has been decorated with the Distinguished Service Cross on the basis of General Pershing's report that during the Meuse-Argonne engagement Chaplain O'Donnell set an example of courage and heroism. He is also a former chaplain of the American Legion for the State of Illinois.

## BOY LIFE

"Talks to Boys." By Rev. J. P. Conroy, S.J. Published by permission of the Queen's Work Press.

### ON SOWING WILD OATS

CONTINUED

In cattle raising follow this rule: Don't bother about the young colts or calves. Let them run loose, tear themselves up on the barbed-wire fences, run wild across boulders and into deep streams. And any kind of stagnant water will do them for drink. They'll grow up all right.

In business—say a retail grocery: Don't mind the business at the start. Let customers wander wherever they care to, take whatever they want. These are only losses at the opening. Don't watch anything. Let the store windows get as greasy as they please, the vegetable display in front stay there till it rots. The smell will attract customers. Yes, flies and scavengers. But the business will be fine "later on."

In medicine: Always begin by paying not the least attention to the child. Microbes in his lungs? "Why, yes. We put them there; had the child infected with them. Don't worry. He will be all right. He'll breathe beautifully when he gets older."

But the thing develops into a farce. We could go on forever, and show that the one elementary thing that simply must be done in any business that seeks success is to start right, to make a good beginning.

In any business but the business of the soul! Here all rules go by the board. In the matter of cabbages or hogs or chimneys or freight cars or shoes the start is everything; but in the great matter of building your soul up to heaven make as poor a start as you possibly can! Here the beginning isn't half the work. It isn't any of the work. The worse the beginning, the surer the success "later on." In the big business of saving your soul break every rule that holds in all other business and you are sure to win. Open your life-work by doing what the devil, the world, and the flesh tell you, and you will have the very best practice at doing what God tells you "later on." Christ built His Church upon a rock. The wild-oats theory tells you that if you would build a lofty soul found it upon a garbage heap.

The boy who is fooled into beginning his life as a follower of the wild-oats idea will regret it as long as he can regret anything.

He has begun wrong, and a shaky foundation always threatens the building that is upon it. True he may hold the building up, but it will be with ugly props or binding braces. At his best he will lack always the purest touch of beauty in his soul, always miss the serenity of spirit that dwells with the pure of heart.

And what of the vast army of young souls who never built at all? What of the unnumbered thousands who have given up the struggle and sunk into the depths of a life of sin? Ask any one of these why he is down. He will tell you that the longer he is in the clutch of habit the less able is he to stop. After a while he will stop, but it will not be when he has "a mind to." It will be when he hasn't any mind at all. After a while he will "settle down," but under a mound of earth. And he'll keep settling there a long while—his body that should have been the temple of the Holy Ghost. And his soul?

## ORANGEMEN AND SCHOOLS

Orange lodges could consistently pass resolutions expressing satisfaction that their ideals are being realized in the school regulations of the Soviet Government of Russia, as indicated by the following press despatch:

Washington, Aug. 14.—Punishment of forced labor up to one year for those giving religious instruction to children or minors in educational institutions, either national or private, will be administered by the Russian Soviet Government, according to a Moscow despatch received today, which stated that such a provision had been inserted in the Soviet's new Criminal Code.

This is declared to be another step forward in the campaign being waged by the Bolsheviks for the stamping out of the Church in Russia. The next step contemplated is said to be the issuance of orders prohibiting the baptism of children.

The theory of the Soviet authorities is that, while it is admittedly impossible completely to eradicate religion from the Russian character in this generation, by forbidding it to be taught to children, the next generation can be made non-religious, or at any rate anti-Christian.

On the other hand the said lodges should, without loss of time, severely censure the Toronto Mail and Empire for the following striking article on the same subject:

The breach between religion and education which has now become, thanks to our sectarian differences, a chasm difficult to bridge, has brought with it a profound loss. It is not that the children are not reading and studying the English Bible, which, considered as literature, is the most wonderful book in the language. It is not that children are not being trained systematically in morals by the study of the only text-book suited to the capacity of all classes and conditions. It is not that hostility to dogma has banished formal Euclid as well as church catechisms, Biblical literature, Christian ethics, doctrinal instruction have gone, and there is nothing to take their place. But the loss that is to be deplored lies deeper. Educationists and the schools are losing respect for character and personality. Intellectualism is replacing the idea which is at the root of all western religion, and by the continued separation of religious and secular education the growth of intellectualism remains unchecked and is permeating steadily all modern life and thought.

Of course, children go to school primarily to have their minds developed and trained. Young people attend universities to bring their faculties to the fullest maturity. There is so much in modern life that seems the direct result of intellect and science, the rewards of skill of any kind, of scientific research and invention, are so great that educationists have been drawn into the current. We live in an intellectual age, and yet distrust of intellectuals grows apace. If the children in the schools are taught the keys of success are in the hands of those who know, they are being taught a partial and a dangerous truth. Just how dangerous intellectualism may become is apparent in revolutionary days.

Back of all forms of Christian religious education lies a belief in the individual, a respect for personality, an idea that the best education is contact with a person. Intellectualism has no heroes, no saints or great men; it is interested in processes and laws, in the analysis of matter and the progress of invention. The pure intellectual is a stunted pigmy on the social side, he is not interested in men and women or in individuals or persons. Neither does the extreme concentration necessary to intellectual effort exempt him from the pettiest of moral weaknesses; he is a prey of vanity and to jealousy. Intellectualism is an imperfect substitute for the Christian view of life which would educate the instincts and the emotions as well as the mind.

Herein lies the great loss to education in the continued severance of the spirit of religion and the spirit of intellectualism. Personality can only grow and develop where the individual is cherished. Persons become better persons by contact with great men and women. We Canadians in our educational life if we limit ourselves to Canada are behind the Americans. They have their national heroes whom they reverence with what seems sometimes excessive reverence. Our boys and girls find no heroes in their histories.

It is conceivable that the schools might get on without certain elements of religious instruction but if the result of eliminating Christian ethics and doctrine from the schools is to be that education swings away from the great conception of the greatness of personality thus a very profound revolution is taking place insensibly in education. Because of denominational differences are we to be forced into a position of so much danger? Will the schools of the future give the children of the future a dominant tendency towards an intellectualism which can never make the life of individuals happy?

## MAKES APPEAL FOR A TRUCE OF GOD

ARCHBISHOP OF TUAM ASKS YOUNG MEN TO SAVE THE OLD LAND

Tuam, Ireland, Aug. 10.—A moving appeal for a truce, leading to peace in Ireland, was made by the Archbishop of Tuam in Tuam Cathedral on Sunday.

During the truce, he said, let Parliament meet, and let us have one army and police force, one Government, that accepted by the majority of the people's representatives.

The continuance of this war, he added, will leave Ireland a pallid skeleton, awaiting death from disasters inflicted, not by foes, but by ourselves.

There has been, said His Grace, enough of Irish blood already shed, enough of property destroyed, while the grim spectre of famine and disease were at their doors.

In the course of his sermon at Last Mass in Tuam Cathedral, the Archbishop expressed sympathy with the young men of Ireland in the tragic situation in which they now find themselves. Cruel and barbarous reprisals by British forces helped to concentrate the attention of the world on Ireland's struggle for freedom. In response to the prayers of the people there came a truce; next came a treaty.

There was a tide in the affairs of our nation which, taken at the flood, might have led to a new stable Government, but the great men failed the masses of the people. There was a constitutional way of getting over the difficulty, but it was rejected, and while the great majority wanted peace, sinister influences prevailed, and the country was now in the throes of a disastrous domestic war.

The noble, responsive young men of Ireland, who allowed themselves to be drawn easily into a kind of war against what was called a British Government, are now ranged in serried columns, pouring deadly fire into their own ranks.

I appeal to the young men of Ireland to ground arms, and insist on the constitutional way of ending this conflict; there has been already enough Irish blood shed. There is enough of destruction in the country.

Irish property is being daily destroyed by Irishmen; railways are cut, bridges broken, property commandeered, women and children are living in terror, work is abandoned, and the grim spectres of famine and disease are standing at our doors. The moral law is violated, consciences are tortured, hearts are torn, although by the use of common sense and moderation our country could now be smiling as it never smiled before in its freedom from outside control.

In the name of God and in the name of Ireland, I appeal to the young men to save the old land from destruction. Let them insist on a truce of God, with a view to the restoration of ordered conditions in the country. During the truce let Parliament meet, and let us have one Government only—namely, that accepted by the majority of the people's representatives. Let us have One Ireland. Is this a fair solution? Is it a just solution? Is it not the only way to political salvation? Is it not morality, patriotism, and common sense? The alternatives are too terrible to contemplate. There can be no glory in this war. Its continuance to the end will leave Ireland a pallid skeleton awaiting death, with no pitying eyes to weep for disasters brought upon us not by our foes but by ourselves.

Let us, then, proclaim a truce of God. Let us all join in prayer while our Parliament is laying the basis of a constitutional peace, as we cannot expect God's blessing unless we keep His Commandments. Let those concerned set about making restitution and reparation for damage caused, as far as they can do so. May God, through the intercession of the Blessed Virgin St. Joseph, and the Irish Saints, give the young men of Ireland moral courage to do what conscience proclaims to be right.

On Monday evening, when the irregulars were evacuating Tuam, it was stated to be the intention to burn the barracks. On the intervention of the Archbishop, however, they refrained from doing so.

## IRISH CANON FOILS RAIDERS OF BANK

Dublin, Aug. 9.—By a display of resource and ingenuity, Very Rev. Canon Connellan, P. P., was instrumental in securing the arrest of three men who attempted to rob a bank in Dundalk, County of Louth. Four men armed with revolvers marched into the bank and, having ordered officials and customers to hold up their hands proceeded to take what money they could lay hands on.

Canon Connellan was at the time making a deposit. One of the armed raiders approached the Canon and ordered him to put up his hands. The Canon replied that he would not comply with any such order. The raider placed a revolver to his forehead and ordered him to the strong room at the rear. "I will not go," was the response of Canon Connellan, and thereupon he took two ink wells from the counter and flung them through the window. This attracted the attention of

people outside, and troops were soon upon the scene.

The raiders dashed through the bank premises. In a moment the place was encircled by soldiers, some of whom got on the roof. They captured three of the raiders. Persons of all creeds and classes have expressed admiration for the courage and resourcefulness of Canon Connellan.

## G. K. CHESTERTON

FAMOUS AUTHOR IS RECEIVED INTO CHURCH

A cable despatch to the Boston Post and New York Herald states that Gilbert Keith Chesterton has become a Catholic. He was received into the Church by Reverend Father O'Connor. The news of Chesterton's conversion will cause little surprise for his many outspoken tributes to the Catholic Church and the Middle Ages have convinced most of his readers that it was only a question of time when he would follow his late brother Cecil Chesterton into the faith.

Chesterton never concealed his enthusiasm for the Church. In book and pamphlet, and in the pages of his weekly paper the New Witness, he has written glowing pages in praise of the Church in the Middle Ages. On the topics of the day he has been singularly Catholic in his viewpoint. So much so that although a Catholic he has enjoyed with Hilary Bellie, the distinction of being the leading lay Catholic controversialist in England.

### GREATEST BOOK

The Remarkable Rightness of G. K. Chesterton was recently the subject of an article in the Catholic World. Few men of our day outside the Church have spoken on so many subjects and spoken so rightly about them as he. His greatest book "Orthodoxy" was written in answer to a challenge, to give a reason for the faith that was in him. In his claims that he has not discovered, but rediscovered the truth, which has ever been in Christianity. The heart of the volume is a chapter entitled the "Paradoxes of Christianity" and contains devotional and controversial passages that make it rank among the great documents of religion. A mediaevalist in spirit, Mr. Chesterton has ever had a distaste for the sham philosophy of the present day, and perhaps has done more than any other writer to bring back a love for the Ages of Faith, and its principles and practices.

His remarks on eugenics, on history, on literature, have been widely quoted. His poems, notably the Ballad of the White Horse, have been read and admired by millions. His detective stories which have for their leading character Father Brown, a Catholic priest, and his novels show the versatility of his genius.

The report that Mr. Chesterton has become a Catholic will cause great rejoicing among the Catholics of the English speaking world. The apostle of orthodoxy, and the master of paradox, is the latest of a long list of famous literary and scientific men in Europe and this country who have embraced the Catholic faith.—Boston Pilot.

## THE PASSION PLAY

PROTESTANT MUCH IMPRESSED BY LANG'S ENACTING OF CHRIST

A touching description of the faith of a nation of actors who participate in the great Passion Play at Oberammergau has been sent to Boston by Harold P. Page, of Roxbury, the son of a Protestant minister and business secretary of the International Y. M. C. A. Mr. Page tells of the deep religious spirit in which the actors approach their work and gives tribute to the outstanding Catholicity of the cast.

"One Monday morning," wrote Mr. Page, "we went along with the entire populace, or at least so it seemed, to six o'clock Mass in the parish church (the community is almost wholly Roman Catholic) where prayers were sent up to God for His blessing on the town, and the nation, on the play and on those who had come from the outside world to see the play. It was most impressive. Then after breakfast we went at eight o'clock to the huge Passion Theatre, seating 4,500 people, where we found every seat taken and hundreds standing. The play began promptly and continued for four hours. The last scene before the morning session closed was that of the Last Supper. It was set just as Leonardo da Vinci painted it and so well was it done that it was almost impossible to believe that one was looking at a living picture and not at the original.

### A DRAMATIC MOMENT

"Perhaps the most dramatic moment was when Christ dipped the bread in His cup and gave it to Judas, thereby branding him as the one who was about to betray Him. The washing of the disciples feet was very tenderly and reverently done, and after the last farewells had been said, and Judas had slunk away, the curtain went down. The afternoon performance opened with Christ in the Garden of Gethsemane. This was in many ways the most touching scene in the whole play.

Lang, as Christ, was a tragic figure and the man who could see him portray the lonely, all but forsaken Christ and not be the better for it, must indeed be made of stone. The other high lights were when Christ was carrying His cross to Calvary and of course, the crucifixion.

During all the years when the Passion Play was to me a remote and never-to-be-attained reality, I had always felt that no human being could possibly hope to reproduce the Christ on the cross faithfully and reverently. But Anton Lang did it, and left me agast but everlastingly grateful for having been permitted to visualize that awful moment in the world's history. It was beyond words."

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A FRIEND OF ST. JOSEPH'S BURSE

"St. Joseph's Bourse goes slowly," said a venerable old priest and a great friend of Extension to us recently. We admitted at once the charge, though with great regret, for we love our friends of Extension and we are ever at hand with an excuse. "Perhaps there are many good reasons," we hastened to say; "you must remember, my good friend, that we are having many other successes, even though business is dull and in a period of great change, and in spite of the holiday season and the organization of a Dollar Club campaign. But we are back again to the students' cause, as you doubtless have seen."

"I am heartily glad," returned our venerable friend with a pleasant smile; "people little realize how valuable is the help given the students for the future welfare of the Church in Canada. We need men, and we need good men, and if we are to hope for really outstanding priests who will carry on the great work that Our Lord committed us to do, we must have many men from those ranks who will come. But, Father," he said, "is it not difficult to reach the average man when you appeal in your Extension column in the style you do?" We laughed heartily. If, our good friend only knew what people at times really said of us he would have thought his admonition the essence of kindness. But we saw he had something particular in mind. To provoke the good old man to continue, we asked with our very best grace, "Well, Father, what would you have us do?" "Tell the people the facts, tell them a human story; you will be surprised how these things known only to God and a few of the neighbours will impress on the minds of our Catholic people how important is the work they are asked by you to do." What a chance the good old man had given us. "Father," we said, "go ahead; what is our little experience contrasted with yours? Tell one of the many incidents you know, we shall do our best to not have the story suffer in transmitting it to our readers." Poor Father M's face was perplexed. He had not expected the admonition to recoil on himself, and in such a practical form. But we knew the spirit of the veteran and the courage of that heart which the trials of a long ministry had not lessened. His eyes sparkled and he said, "Oh, I do remember a case, and I'll tell you of it. But you must not mention names or places." We had pencil on pad immediately and were all attention. "I met these people," said Father M., "many years ago. They were excellent Catholics. The father, a man of splendid character and comfortable circumstances, was in business. With wife and one child, a son, he lived happily in one of my many outpost missions, and I saw them regularly as I visited that corner, where the Church militant was represented by this family and a few others. I had often admired the tender piety of the parents and the frank good nature of their only child in whom, as you can well imagine, all their earthly hopes were centred. The boy was kept to school and on every occasion I took a real interest in his progress. It was evident that he would some day be a man of good, sound judgment and a strong character. My hopes for him ran high. But God's ways are unfathomable after all and I had little admonition that the happy family would soon have sad experiences. The first change came when business conditions grew generally bad and they met reverses. The losses were serious for the happy trio, but they were still well to do; it was, however, but the beginning. Not long after this the father fell ill. He was really worse than he thought. For years his heart had been affected, but the symptoms were never enough to cause any real worry. A man of good physique, not a single intimate friend believed that there would be any real danger from such slight attacks as he had. Time proved, however, they had been mistaken, and the dangerous condition that was now manifest made everyone realize that he could not live very long. Death claimed the good man in about a year, and he passed into eternity, after a preparation that edified but did not surprise anyone who knew how blameless had been his life. The widow and son were alone. Their grief, great though it was, was softened by the thought that though a husband and father, like the knight of old, without fear and without reproach, had passed from

them, there was another happy soul with God forever. They trusted in his intercession above as they had trusted his love on earth. I was greatly interested in the boy's future. It was evident that with such means as they had it would require their united efforts to keep the home. But for the present the father's plans for the boy were not changed. He left for the nearest town and was enrolled that year among the boys of a Catholic High School. I felt somewhat relieved."

said Father M., "that he would be under such guidance as would help to lessen greatly the loss of a good father at the time of life when a boy most needs him. But having obtained matriculation there, it was necessary for him to return home and go to work. I was greatly affected by the circumstances in which that boy was placed, as I felt that God had other designs than those which were apparent. However, I could do nothing. There were no Burses for Extension in those days and indeed the missionary works we did attempt throughout Canada, were only beginning, but Extension was here, however, and we all took heart. Circumstances brought the boy to the city. He remained there for some years, the mother continuing in that home where the happiest days of her married life had been spent. Suddenly one day the mother called upon me in great distress; she had bad news from her boy. An accident had occurred and he was a victim. There had been a collision between two autos and her boy, riding in the front of one of them, was badly injured; he was in the hospital. The owner of the other car, through whose fault the accident occurred, was a well known lay and happily a Catholic. The authorities of the hospital called the mother to the bedside of her son, and she begged me to accompany her. This I immediately agreed to do. We found our boy severely but not dangerously injured. He was quite conscious when we arrived and greeted us with such a happy look that our spirits rose immediately. Later we met the lady, who by this time was deeply interested in the widow and son thus thrown across her path. Acquaintance ripened to friendship and I soon told the woman our whole story. She was greatly grieved at the misfortune of the family, but luckily her interest did not end there. She told me she would help that boy finish his education. I had a serious talk with him, and the desires of that young heart were unfolded entirely to me. He had long wished to consecrate his life to God, but was held back by the conditions about which I knew. I kept my own counsel, but visited the Bishop of my diocese at once. The good man realized that from such painful incidents good gradually was appearing. He had no very favourable opening for such a boy, but a few days before an Archbishop with good prospective territory was in to solicit subjects for his diocese, would the boy consider that? Consultation with the mother proved that she would not object, as she saw a possible home in the near future with her only son. The lady on herself gave a portion of what was needed and we placed the case in the hands of our missionary Archbishop. What do you think he did?" queried the old man with a merry twinkle. "Appealed to Extension, of course!" I exclaimed, "what answer, Father, did you expect?" "He did," said the priest, "and was not disappointed. The Burses were then established and a portion was allotted to pay each year's expenses for the young man. His future was clear. Ordination came in due time and His Grace now has in the archdiocese a priest of whom he is justly proud." "And the mother?" I queried. "Well, did you not hear that Father W— has just been appointed pastor of St.— in the Province of X—?" The mother and son are now joined and a holy work is going on for the welfare of hundreds of souls in that corner. And he is a real missionary, too. He remembers the days when my head was not so white as now and he a little boy benefited by the ministry of another missionary, and so his many outposts are never forgotten. The old home was sold to an intimate friend, so by the Providence of God, the good work of a charitable lady and the Burse of all, Extension, another and an abler priest is in the field." "And Father," I said, "what shall I say of you?" He laughed, "tell your good readers that I am spending the autumn of life under less difficult circumstances and that each day I, as I remember your appeals, remember in my prayers and at Mass the friends of St. Joseph's Bourse."

Donations may be addressed to:

Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed to:

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## DIVORCE INCREASE PERIL TO HOME

Chicago, Ill., Aug. 11.—The peril of modern life and modern ideas of life to the American home is graphically illustrated in the records for the year of the marriage license bureau, and the divorce courts of Cook County. These figures were not prepared to point a lesson. They were tabulated in the ordinary course of the year's work by the statisticians, but the lesson is obvious.

There were 1,200 fewer marriages than the normal number in this county in the year closing July 31. During that same period 10,446 couples were separated by divorce. As the total number of marriages during the period here was 39,588, it appears that more than one out of every four of these marriages failed.

With the number of marriages falling off and one out of every four failing, the inroads into American home life are apparent to all who merely glance at the figures.

During the year, one Judge, Judge Charles A. McDonald, heard 5,754 divorce cases before he adjourned for the summer vacation. Another, Judge Joseph Sabath, broke down under the strain of the divorce hearing grind, having tried 6,500 such cases in 12 years and was forced to take a long rest. Two courts, each with several judges sitting, take care of the divorce calendar.

During the year the Circuit court untied marriage knots at a rate of 378 a month, while in the Superior court a record of 458 divorce decrees a month was maintained.

The high cost of living, inability to secure homes during the housing shortage and the desire of women to be independent and self-supporting, is the material explanation of the divorce growth, given by the county officials.

Judge McDonald, who is a Catholic, attributes the divorces to the fact that the couples have no religious basis for marriage, or religious restraints after marriage. The industrial conditions and after-war problems he holds to be merely the pretense and not the underlying cause of the startling increase in divorce.

"If the community could realize the enormity of the divorce evil," says Judge Sabath, who is a Jew, "parents would give much more attention to the preparation of their children for marriage. I regard matrimony as a career, for which preparation should be made both by the man and the woman."

Such is the Church of Christ, dear brethren. The congregation of all the faithful, who believe the same doctrines, possess the same Sacraments and Sacrifice, and are governed by their lawful superiors under one visible head on earth. She may always be recognized and distinguished from every other organization by the attributes of Infallibility, Indefectibility and Authority which she alone possesses; and by the marks of Unity, Holiness, Catholicity and Apostolicity which are found in her only.—Monsignor Turner.